

over into all the troubles of these saints, and is extremely anxious evidently about it. And yet he is able to turn quietly to God, as the "God of peace." We are called to peace. Paul closes his second epistle to the Thessalonians with, "Now the Lord of peace Himself give you peace always by all means." There is nothing that the soul of the believer is more brought to feel, than that he has "need of patience." (Heb. x. 36.) But if he is hindered by anything from finding God to be "the God of peace," if sorrow and trial hinder this, there is the will of the flesh at work. There cannot be the quiet doing of God's will, if the mind be troubled and fluttered about a thousand things. It is completely our privilege to walk and to be settled, in peace; to have no uneasiness with God, but to be quietly seeking His will. It is impossible to have holy clearness of mind, unless God be known as the "God of peace." When everything was removed out of God's sight but Christ, God was the "God of peace."

Suppose then that I find out, that I am an utterly worthless sinner, but see the Lord Jesus standing in the presence of God, I have perfect peace. This sense of peace becomes quite distracted when we are looking at the ten thousand difficulties by the way; for, when the charge and care of anything rests on our minds, God ceases *practically* to be the "God of peace."

There are three steps:

1st. The knowledge that Christ has "made peace"